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UNITY

The Unitarian

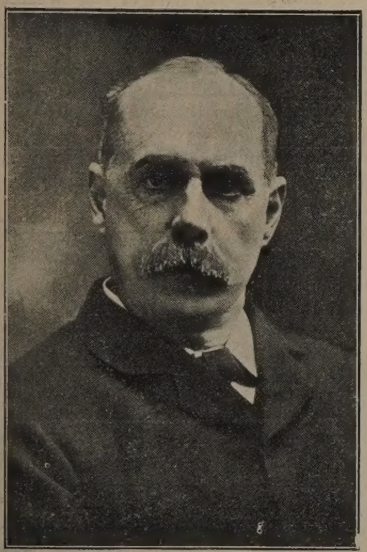
AN ORGAN OF REASONABLE RELIGION

MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 115. [Vol. X.—4.] April, 1913. ONE PENNY.



Rev. ARTHUR ELLIS O'CONNOR, B.D.,

TORQUAY.

Born County Down, Ireland, of orthodox family; educated Fulneck (Yorks.) and Nisky (Germany); for a few years assistant master in England and Switzerland. In 1880, views having become heterodox, and attracted by the liberal character of the teaching, entered Geneva University as theological student; took the B.D. degree there 1883, thence to Paris, studying 1883-4 at the Protestant Theological Faculty and at the Sorbonne. For five years (1884-9) minister at St. Germain de Calberte, South France, a church belonging to the liberal section of the Reformed Church of France, at that time one of the Established Churches. In 1889 he came to England; minister successively at Halstead, Cradley, Moira, until settled at Torquay, 1899, where for 14 years there has been uphill work because of the disadvantages of the place of meeting. The new church opened at Torquay last autumn is pictured in this number of the "Unitarian Monthly." Mr. O'Connor is an authority on the history and position of the Protestant Churches in France. Since 1907 he has been secretary of the venerable (founded 1655) Exeter Assembly of West of England Presbyterian Divines, which has also been known as the United Brethren of Devon and Cornwall, and of the Devon Ministers' Conference, founded 1892.

Still through our paltry stir and strife,
Glows down the wished Ideal,
And Longing moulds in clay what Life
Carves in the marble Real.
To let the new life in, we know,
Desire must ope the portal,—
Perhaps the longing to be so
Helps make the soul immortal.

—J. R. Lowell.

THE CRY OF JESUS—

"My God, my God, why hast Thou forsaken me?"

This was a human cry of utter helplessness, a cry wrung, not so much from a tortured body, as from a breaking heart. Betrayed by one denied by another, and then deserted by all his own followers and now compassed by a railing crowd, Jesus felt the momentary agony of a spiritual eclipse. Wickedness had triumphed. It seemed as though God Himself had deserted him. Verily, here was intensity of human suffering both physical and psychical.

Now, how is it possible to harmonise such a fact with the Trinitarian dogma? A composite nature on that cross could only have been playing a part. There was unreality in that awful cry, if the human nature was but calling to the divine nature; if the "Son of Man" felt (in some mysterious sense) detached from God the Son! Nay, the old contention for the deity of Jesus becomes in every aspect of it less and less defensible the more it is calmly scrutinised.

E. R. H.

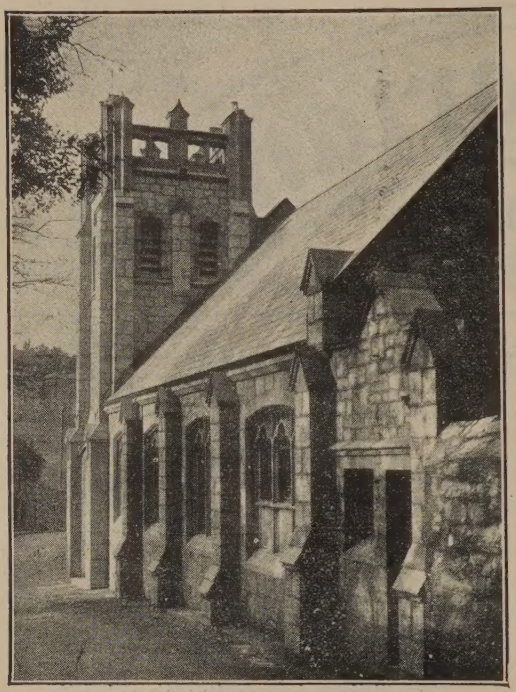


Photo. by C. Payne, Torquay

Unity Church, Torquay.

A Unitarian movement was begun in Torquay shortly before the middle of the nineteenth century, and the Rev. J. K. Montgomery was minister here from 1847 to 1849. The services were held in Lower Union Street, in the upper room of a house which is now the Golden Lion Inn. The movement was brought to an end by the removal of some of the families most interested in it, and for more than thirty years, so far as is known, Unitarianism was unrepresented in Torquay.

The present congregation had its origin in the early part of the year 1883, and for the first nine years of its existence it met in a hall somewhat inconveniently situated on Bannercross steps. During this period the ministers were the Revs. W. H. Eastlake, R. S. Clarke, F. Shaw and W. Robinson. In 1892 the congregation was compelled to quit Bannercross Hall, and for the next twenty years the services were held in a hall in Union Street, hitherto called the "Rock Hall," but named "Unity Hall" while it was occupied by the Unitarians. The ministers during these twenty years were the Revs. J. A. Shaw, P. Prime and A. E. O'Connor. It was largely owing to the zeal and generosity of the late Mrs. Greenfield and Mr. and Mrs. W. H. Herford that the hall was secured and the services carried on.

During the whole of this time the need of a more suitable and a more permanent home for the congregation was increasingly felt. At length, at the beginning of 1911, a special meeting of the congregation was held to consider the question of the erection of a church. It was resolved to issue an appeal, and to secure a site as soon as possible, and rather more than £300 was at once subscribed by those present. The church, however, was to cost about £3,000, and an effort had to be made to raise the bulk of this sum before commencing to build. Thanks mainly to the energy and perseverance of our excellent secretary, Mr. H. Lupton, the effort was successful. Our sincere thanks are also due to the British and Foreign Unitarian Association, to the Western Union, to the Carlisle Church Trustees, and to a large number of generous donors in all parts of the country. The congregations of the Western Union, on the initiative of our District Minister, came most kindly to our assistance.

The building was begun at the end of April, 1912. At the beginning of October the new Unity Hall, the lecture hall adjoining the new church, was ready for use, and the Sunday services were held in it for ten weeks. On December 10th Unity Church was opened. The preacher was Dr. J. Estlin Carpenter, Principal

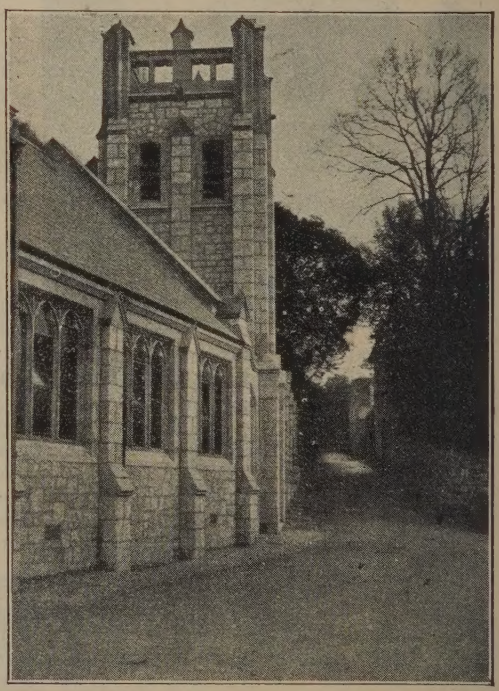


Photo. by C. Payne, Torquay

Unity Hall, Torquay.

of Manchester College, Oxford, who took for his subject the "Worship in Spirit and in Truth." At 5-15 p.m. a public meeting was held in Unity Church, and was presided over by Mr. C. Hawksley, president of the British and Foreign Unitarian Association. After an opening hymn and the Chairman's address, Mr. H. Lupton moved and Mr. O'Connor seconded a resolution of hearty thanks to all the subscribers to the building fund and to the friends throughout the country who had interested themselves in the work. Mr. Lupton was able to announce that a total of £3,120 (since increased to £3,200) had been raised.

The opening of Unity Church has also brought us expressions of sympathy and goodwill from many of our neighbours who do not worship with us. A few have even sent, unasked, contributions to the building fund. Another writes to congratulate us on the completion of "the new and pleasing edifice which outwardly recognizes and helps to dignify good work and influence," and he goes on to say that it is "an edifying object for the town, that the movement of progressive religious thought is showing such vitality."—(From the "Western Union Chronicle.")

The Risen Jesus.

By Rev. E. RATTENBURY HODGES.

In the New Testament in the original Greek the term for "resurrection" strictly means "rising up," and not "rising again." If it invariably meant "risen again" then such a statement would logically mean that the body of Jesus was actually reanimated. Now we cannot reasonably doubt that the disciples beheld some manifestation of Jesus soon after his death. The records greatly differ and indeed are hopelessly at variance, but they agree in this—Jesus was so changed that at the first they did not know him. He appeared and disappeared from a room having closed doors. Therefore it could not have been his material body, but a glorified form which appeared among the assembled disciples. After all the hard and fast reasoning, and also the ridicule of Secularists on the subject, they have quite ignored evidence of another character. There are certain ascertained truths which can no longer be rejected as wild and hallucinary. Some undoubted facts of modern Spiritualism help us to believe that the disciples did not act as fools or fanatics in regard to what they declared concerning this event. Doubtless errors in detail arose in the aural testimony as time passed, but with these we are not directly concerned.

Let us allow for all the wicked frauds, follies and delusions which have been mixed up with modern Spiritualism, and still there remains a grand total of well-verified facts (verified by phychic research) which go to show that at times, and under special conditions, the so-called dead do indeed, though in a limited way, communicate with the living. Of this, I for one feel most sure, because although I have never attended a seance, yet I could give my personal testimony and also furnish other remarkable testimony given to me by certain friends and relatives. Better still, we have many illuminating remarks by Dr. Minot J. Savage, the eminent American Unitarian minister, and indeed the record on pages 321-5 of the appendix to his work, "Life after Death," is the most remarkable and convincing item in such research that I have ever met with. Thirty years ago, the late John Page Hopps (himself a Spiritualist) made this remark in "The Inquirer": "The real resurrection is the marching out of the spirit-man when the poor tabernacle of the flesh falls to pieces." True, but to this we must add that when death comes, then, in harmony with the all-comprehensive law of development, the human soul advances to a higher state of being. We are "clothed upon" with immortality and endowed with larger and richer powers of service and enter again upon that fulness of joy of which the highest earthly happiness is but a faint reflection. May we so live here and now that every day shall be as an Easter Day—a day of rising from the grave of moral death into the glad new life of the spirit. So shall we go on unto perfection until our loving Father calls us home.

[Some Unitarians are also believers in "Spiritualism," as are some members of other denominations; but Unitarianism does not stand for "Spiritualism."—Ed.]

On Mere Independence.

A heap of bricks or stones does not make a home or a church. A dwelling-house or a church is the result of thought and a plan, in which the bricks or stones really play a small part. What they stand for is the main thing. An arch is a triumph of creative art, the beautiful result of ages of experience and invention. So, in the same way, no number of human beings assembling themselves without purpose or desire have more significance than a pile of bricks or stones, whether rough or common. But, when they are wrought together with a definite plan and each is fitted into its place, then they express a common meaning. When they have consented to be fitted into the plan, they have given up, to that extent, their mere independence; and, so far as their consent was thoroughgoing, they have lost a desire for it. So in regard to a minister. A church may be likened to an arch of which the minister is the keystone. Placed in that position, he is no longer an individual who has only to consult and express his own desires, hopes, fears and convictions. He is the keystone of an arch for which he is responsible, and ought to be proud of the fact that he is so trusted and honoured. His lack of independence in such a case is the measure of his usefulness. The more weight he carries, the less free is he to choose for himself. Useful men and women who carry many burdens for others, and are the stays and supports of our society, are commonly not much troubled about the question of maintaining their mere independence.—"Christian Register."

Leigh Hunt (1784-1859).

THE UNITARIAN MAN OF LETTERS.

By Rev. E. THACKRAY, M.A., Ph.D.

The fame of Leigh Hunt has undergone some change. At one time he was classed with Keats as one of the "Cockney poets." But perhaps the only poem of his that most people know is that of "Abou Ben Adhem." He is now known chiefly for his essays and journalistic work. His autobiography is altogether charming, and Unitarians have reason to feel assured that a liberal theology such as Leigh Hunt possessed is quite consistent with, even if it does not directly inspire gentleness, family devotion, and courage. The first passage in the autobiography that arrests our attention is the following:—

"For many years before his death he (i.e., Leigh Hunt's father) had greatly relaxed in the orthodoxy of his religious opinions. Both he and my mother had become Unitarians. They were also Universalists and great admirers of Mr. Winchester." (p. 17).

At the bottom of the page there is an interesting note:—

"The Universalists cannot, properly speaking, be called a distinct sect, as they are frequently found scattered amongst various denominations. They are so named from holding the benevolent opinion, that all mankind, nay, even the demons themselves, will be finally restored to happiness, through the mercy of Almighty God. What an impiety towards Almighty God that anybody could ever have thought the reverse!"

In the United States the Universalists are a separately organised body distinct from the Unitarians, and it was in that country the present writer once heard a neat definition of the slight difference there may be between the two. The Unitarian says: "GOD the Father," whereas the Universalist says: "God the FATHER."

There was nothing merely sentimental in the way Leigh Hunt maintained his belief in the final salvation of all. Even as a schoolboy the logical consequences of eternal punishment appeared to him to be thoroughly shocking.

"So healthily had I been brought up in point of religion that I remember kneeling one day at the school-church during the Litany when the thought fell upon me—"Suppose eternal punishment should be true?" An unusual sense of darkness and anxiety crossed me—but only for a moment. The next instant the extreme absurdity and impiety of the notion restored me to my ordinary feelings; and from that moment to this I have never for one instant doubted the transitoriness of the doctrine and the unexclusive goodness of futurity.

The great mystery of all things will allow of no lasting evil visible or invisible; therefore the evil which does exist is for some good purpose and for the final blessing of all sentient beings." (p. 33).

One of the most strongly marked features of Leigh Hunt's mind was its extraordinary fairness and its sympathetic attempt to get at the mind of another, e.g., take a sentence from his judgment of Voltaire:

"In pulling down, Voltaire had a desire for the best that could be set up, and when he was most thought to oppose Christianity he only did it out of an impatient desire to see the law of love triumphant and was only thought to be the adversary of its spirit because his revilers knew nothing of it themselves."

How many people think that Unitarians want to oppose and destroy Christianity when our real aim is only to give true Christianity a better chance. We can only be thought opposed to its spirit by those who are ignorant of it themselves.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

Mr. Shipway, who is pursuing his Postal Mission work with great energy, writes from Hankow:—"In my last letter I told you that I intended sending little sets of the 'Penny Library" and "People's Editions" to various people. If they would not apply for the literature the literature should come before them notwithstanding! I have sold quite a few—19 of the People's Editions and several of the Library. But even when the books were returned I had the satisfaction of knowing that they had been glanced through. . . . The fact that so few people answered my advertisements, and that of these hardly any Chinese, has led me to start in quite a different direction. I have written brief introductions to Genesis and Jonah printed and ready. You will be surprised at my selling them perhaps, but missionaries deem that best—if they are given away the people would regard them with contempt, and I know some would tear them up. . . . As I return from my little selling tours I imagine the purchasers reading the literature, and feel happy that I am doing my little to "reform" this great country." One Chinaman wrote in answer from Shanghai:—"The pamphlets and Bible will put new life in me." And later:—"Though there are many things I cannot understand the books have afforded me both instruction and interest. I will read the Bible by the following great saying: 'The letter killeth; the spirit giveth life.'"

A Bazaar effort at Dob Lane, Failsworth, Manchester, has realised £1,070, with subscriptions; another at Dukinfield £540, Southport £360, Todmorden £453.

The Annual Meetings of the N. and E. Lancashire Unitarian Mission (Association of Churches) were held on March 8th, at Leigh; the churches were reported to be all in a healthy condition, and special appeals were made in speeches at the evening meeting for the effort in behalf of the Sustentation Fund of £50,000, towards which £40,000 are already promised.

A Page from a Diary.

By CADVAN RHYS.

I am not usually addicted to idleness, but during the early months of last year I happened to be indulging in what may be termed a strenuously idle ramble through parts of Ireland. Time was hanging heavily, so I took it into my head to keep a diary, in which I daily jotted down something about the places I visited, and my impression of what I heard and saw. One Sunday morning I found myself in Dublin, and, braving a blinding snowstorm, I made my way to Stephen's Green Unitarian Church, both morning and evening, being accompanied on my second visit by an intelligent commercial traveller whom I had met at the hotel where I was staying. At the close of the day, then, I made a special entry in my diary, with the notion that some day I might elaborate it into a chapter in the history of my travels. I ought to tell you that I live in a very busy city, where few people have time to keep diaries. So, no sooner was my period of enforced idleness over and I was back at my daily occupation in the great city than the diary was completely forgotten. The other day, however, quite accidentally, it suddenly turned up again. I instinctively turned to the page in question, and on reading it over I felt that I ought to "put it in print." I may mention that the editor of the "Christian Life" wouldn't have it. To send it to the "Inquirer" would be useless, for nobody would read it. So here goes to the "Unitarian Monthly"; there it is sure to be read, presuming, of course, that the Editor will accept it. I hope, however, he will not regard it as an advertisement, and charge for it accordingly. But here is the heading:—

"A LIVE PREACHER!"

And this is what I wrote under that heading:

Well, to-day I have had the pleasure of listening to two remarkable sermons by the minister of Stephen's Green. They were a rare intellectual and spiritual treat, such as it has seldom been my lot to hear at a Unitarian church—virile, earnest, eloquent (poor, inadequate, hackneyed adjectives). I need not attempt to describe the services, nor yet to report the utterances. I merely desire to put on record my unqualified admiration of the preacher's fearless and straight, yet helpful and uplifting talk. (The friend I took with me in the evening heartily agrees. By the way, he says he has never been inside a Unitarian chapel before; he never goes anywhere.) As I sat listening to every word, occasionally casting a glance round, I could not help the impression that the congregation as a whole must have felt as I did, namely, that here at any rate was an up-to-date Unitarian preacher, who did not mince matters—a preacher who cared not a jot or a tittle for any carping critic who might be among the audience, who had the courage of his convictions, spoke as he felt and preached what he believed. He pandered to neither class, clique, nor party, whether rich or poor. And in writing thus I am reminded of a passage that I read somewhere from a sermon delivered at the close of his ministry at Sheffield by John Page Hopps, in 1863 I think it was. I wonder if I can accurately reproduce it from memory. Let me try: "If," said John Page Hopps, "I have sometimes used great plainness of speech, often speaking unwonted or even painful words, it has been because I shudder most at the thought of suppressing God's message or uttering vague sentences, whose only merit would be that none could take offence. I have felt that when great truths have to be told it does not become us to be afraid of using serious words. I have been anxious to win and keep your love, but I have been far more concerned to speak all that God gave me, without fear or shame. Some things every man can afford to lose; but one thing no one should be content to forego—fidelity to conscience, to his message, and to God." How far these noble words of a noble soul describe the motive, or attitude, or principle of the generality of pulpiteers in these days I have no means of gauging; but I have no hesitation about stating my conviction that they are peculiarly expressive of the spirit and attitude of the minister of Stephen's Green. More than half a century ago Sir John Bowring dedicated a beautiful sonnet to Dr. Lant Carpenter, which it seems to me is equally applicable, with slight adaptation, to the Rev. E. Savell Hicks. But there—unfortunately I can recall only two lines of it—

"Thy hand leads on the trembling wanderer,
Thy voice speaks sweet encouragement."

The following is from Boston, U.S.A., concerning the Unitarian, Dr. Charles W. Eliot, President Emeritus of Harvard University:—There is a minister—no matter what his name is, he gets notoriety enough as it is—who is giving lectures in Boston on Hell and the people who are certain to go there. With little regard to decency he names President Emeritus Charles W. Eliot, characterizes him as an infidel, and prophesies for him the retributions of eternity. Dr. Oliver Wendell Holmes in one of his last essays said there were few people in these days who venture to describe others as infidels, and with quiet humour he called attention to the fact that such a choice of language fixed the social status of the accuser. The self-complacent confidence with which one represents himself as a subject of the Divine mercy and remands other people to torments without end is something that an ordinary rational human being cannot understand. According to newspaper reports there have been suggestions among the hearers of an ill-concealed glee at the thought that such men as Dr. Eliot, described as an infidel after the Ingersoll type, would get their deserts hereafter. Yet there are easy-going Unitarians who say that the work of our church has been done, and well done, and that we may now properly leave the field to Liberal Orthodoxy. (Dr. Eliot is nominated as the new ambassador to Great Britain).

"The Christian Register."

Anecdotes and Illustrations.

COLENSO AND THE PENTATEUCH.

Bishop Colenso in South Africa translated the Scriptures into the Zulu tongue. "While translating the story of the Flood," he wrote, "I have had a simple-minded, but intelligent native—one with the docility of a child but the reasoning powers of mature age—look up and ask, 'Is all that true? Do you really believe that all this happened thus—that all the beasts and birds and creeping things upon the earth, large and small, from hot countries and cold, came thus by pairs and entered into the ark with Noah? And did Noah gather food for them ALL, for the beasts and birds of prey, as well as for the rest?' My heart answered in the words of the prophet, 'Shall a man speak lies in the name of the Lord?' I dared not do so." Those questions started the investigation into the origin and composition of the Pentateuch.

THE BIBLE PROHIBITED.

A law was passed in the reign of Henry V. against the reading of the Bible in English. It was enacted, "That whosoever they were that should read the Scriptures in the mother tongue they should forfeit lande, catel, lif, and godes, from theyre heyers for ever; and so be condemned for heretykes to God, enemies to the crowne, and most arrant traitors to the lande."

FINDING GOD.

Galen, the celebrated physician, is said to have been atheistically inclined, but when he had anatomised the human body, and viewed the fitness and usefulness of every part of it, and the many several intentions of every little vein, bone and muscle, and the beauty of the whole, he fell into a fit of devotion, and wrote a hymn to his Creator.

OTHERS HAVE LABOURED.

Why should we work for those who come after us? That question is answered by the following anecdote: A very poor and aged man, busied in planting and grafting an apple tree, was rudely interrupted by the interrogation, "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied: Someone planted trees before I was born, and I have eaten the fruit; I now plant for others that the memorial of my gratitude may exist when I am dead and gone."

JESUS, THE POWER OF GOD.

It is said that two Unitarians, followers of Dr. Priestley, asked a member of the Society of Friends what was his opinion of the person of Christ. He replied: "The Apostle says, 'We preach Christ crucified, unto the Jews a stumbling-block, because they expected a temporal Messiah; to the Greeks foolishness, because he was crucified as a malefactor; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' Now if you can separate the power of God from God, and the wisdom of God from God, I will come over to your opinions."

It is said that the two Unitarians were both struck dumb, and did not attempt to utter a single word in reply. But that is very questionable. They would indeed be poor Unitarians who could not answer such a weak challenge. Every human being is a storehouse or reservoir of both the power and wisdom of God, for all power is of God, and therefore every man is in that sense as much one with God as was Jesus, and Jesus endowed with God's power and wisdom was as much distinct and separate from God as other men. The power of the sun in the flower is not itself the sun, but something which has issued from the sun, as also every human soul is from God as Jesus is.

BETTER BE TURNED TO A STONE.

A pious orthodox missionary by reading Boston's "Fourfold State" was made to feel that he was naturally depraved and under God's curse and exposed to everlasting misery. He said that "under the tormenting fears of eternal wrath he sometimes wished himself transformed into a stone." Why? Because a stone could not suffer from everlasting torment. Such is one of the terrible consequences of false teaching about man's nature and about God's nature. Is it not very necessary that preachers, parents, and teachers should engage earnestly in guarding people from such cruel doctrines and the fears and terrors and doubts which they inspire? Especially should it be a privilege to protect the children from such terrors. What greater condemnation of orthodox doctrine could there be than that it causes men to wish they had been made into stones rather than created human souls?

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

By the kindness of the Hampstead Branch the League held its council this year in the Rosslyn Hill Church Hall, enabling a large number of friends to attend them who generally find their way to Essex Hall. Over fifteen Branches were officially represented, largely from the London district, but also from much greater distances. In the much regretted absence of Mrs. Sidney Martineau, the Treasurer's statement was read by Mrs. Herbert Smith. The League, judging from this account, seems to be keeping its head above water. Its office expenses are very small indeed, but too much reliance is placed on the generosity of a few good friends, and if the work is to grow it must depend upon the active financial support from the women of our churches as well as their sympathy and goodwill.

The Secretary's statement showed a steady increase of work, and an encouraging evidence of development

among the Branches was shown in various ways; new methods of work, new kinds of work, and new Societies joining themselves on to the Central body.

The special address was given by Miss Balkwell, the woman member of the Hampstead Borough Council. Miss Balkwell is a Baptist, and her address on the work of the Women's Auxiliary of the National Free Church Council was listened to with great and sympathetic attention. The subject was of special interest to members of the League, showing how the Free Churches have felt and organised the increasing share taken by women in their work and influence. From the beginning women were eligible for election to the National Council; and, although at first only a few were appointed, it soon became apparent that their presence on the Council meant growth and development in directions that would otherwise have been neglected. In 1900 the need was realised of some organisation in the Free Churches corresponding to the Girls' Friendly Society in the Anglican Church, and the Girls' Guild was started for the purpose of keeping in touch with girls moving to fresh places, and passing them on into friendly and safe hands. Under a woman's committee the movement grew rapidly, and soon other work of a more general nature had also to be undertaken. The "Women's Auxiliary" is an official branch of the National Free Church Council, under the same president, but electing its own vice-presidents, officers, committees, etc. Its object is "to unite the women of the Free Churches," and the work under its control is widespread. There are now some hundreds of Girls' Guilds, doing largely educational work among the members, but always striving to foster and strengthen their religious life. Among many other things the guilds provide places on Sundays where girls can spend their free hours pleasantly and safely, instead of being obliged to stay out in the street. The "Mothers' Guild" aims at helping mothers to realise their responsibility for the physical, moral, and religious welfare of their children, and has now over 5,800 members. The "Rescue Work" is a very important branch; help is given freely to existing Homes, but where needed new ones are founded and supported. "Women's Ministry" Committee arranges for devotional meetings and special services for women, which have proved very helpful

With all this the Women's Auxiliary is still in its infancy. As some of us listened we were filled with a sense of the overwhelming size of this organization, besides which our League seemed a very small affair indeed; but we took heart, remembering that the Auxiliary represents not one denomination, but three, and each of them enormously larger than our own. The work undertaken and achieved must be bigger, but it doesn't need to be finer or more efficient for that reason! And for the rest it is always wholesome and invigorating to have such a new and high standard of endeavour at which to strive.

The Branch reports drop in by degrees. If this happens to catch the eye of any laggard Society it may remind them that the important bit of work is still waiting to be done.

As the Whit-week service is at Hampstead Chapel this year the League has been fortunate enough to obtain permission to entertain its delegates and friends in the Church Hall of the Rosslyn Hill Chapel at tea on Tuesday evening, May 13th.

The Wide World.

David Livingstone is deservedly honoured in the celebrations of the centenary of his birth March 19th, 1813, at Blantyre, Glasgow. He was a diligent student, an earnest missionary, a very practical instructor of the African natives, an intrepid explorer and pioneer, and gave his life and himself in heroic self-sacrifice for the uplifting of African peoples. Henry M. Stanley had the joy of finding him, and England expressed its admiration and pride in the man, by giving him a public funeral in that national Abbey-Temple where many of its great heroes lie buried.

Slowly, but surely out of the struggle with Turkey in the near East, a new nation is being made. The Balkan Allies may be welded together in a great federation that will check the greed of Austria and the plots of financiers and bond-holders. May be we shall see in the emergence of the new Power a great step towards that brotherhood of nations which will become the bulwark of the world's peace.

Our American cousins have achieved a peaceful revolution at the ballot box. A political party which has been in power for the greater part of the last thirty years has been turned out of office, and another with a widely different policy installed in its place. Admittedly the new President Woodrow Wilson is both a courageous thinker and equally bold in administration. It will be well for America and the whole world if he and his Government aim to embody that righteousness which exalteth a nation.

A very hopeful sign of the times for religion and humanity is the swelling tide of public opinion in England, France and Germany against the extravagant waste of national resources on armaments and preparations for war. It almost seems as if public opinion is becoming sufficiently powerful against the growth of militarism as to make war between great Powers impossible.

The great Dominion of Canada may have much to say, and wield considerable influence against war scares, and the craze for more Dreadnoughts. It is a country of vast spaces, of large ideas, of broad-minded and large-hearted people. People in Europe and elsewhere who make money out of war will surely not fool the great Canadian people.

As proofs are being revised for this issue, the sad news comes of the assassination of the King of Greece. No sane person can imagine that good comes by such a crime.

Home Circle.

The Call.

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong;
There's a work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! on with a song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! speed with a song!

—William Herbert Hudnut.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER IV.—A FRIENDLY ARGUMENT.

The Rev. Septimus Wilks was a good-intentioned sort of man, and a sincere Christian minister according to his light. He fully believed that only a few could be saved from God's wrath, and that all who die in a sinful and an unbelieving condition will be lost eternally.

Because he thought this he earnestly laboured to guard his people against sin. He impressed it upon them that by "faith" and by faith alone could they be saved from the awful doom of endless hell beyond the grave.

But of course that meant his particular Faith,—belief in those opinions which he and his church shared. A rejection of his set of opinions—for doctrines and creeds are nothing more than men's opinions—would, according to him, be punished with everlasting torment. It was not possible to be saved by any other faith than that. He and those who believed with him might well be anxious to send missionaries to convert the heathen, for by such conversion so many more were rescued from Satan and saved for God. What they so earnestly thought and believed thus shaped itself into conduct. As a man thinks so is he.

But not all people think that way as the Rev. Septimus Wilks occasionally found. He went to see Colonel Whiteman, a highly respected magistrate who was well known by all the people in the town. His errand was to ask the Colonel to give him a subscription in aid of the aforesaid Foreign Missions.

Now Colonel Whiteman was reputedly an orthodox Christian. He regularly attended the parish church. But he was a very broad-minded man.

When Mr. Wilks asked him to help the Foreign Missions he did not meet with the ready sympathy that he hoped for.

"My dear Mr. Wilks, don't you think we had much better do more to convert the heathens at home? I am not so sure that I can feel much sympathy with all these efforts to convert the savages in foreign lands. It seems to me we ought to set our own house in order. We may all the time have a beam in our own eye while we are striving to take the little mote out of the eyes of our barbarian brothers in China and Africa, and elsewhere."

"But you know, sir," said Mr. Wilks, "there is this great difference,—in a Christian nation like ours every man has the opportunity of hearing the gospel and of being saved, but in heathen lands where there are no Christian churches thousands are being lost because they have never heard of Christ, and if we send the gospel to them they have the same opportunity of being saved that all people have in this country. We have the power to send them the 'good news,' and is it not 'woe' unto us if we neglect to do it?"

"Do you really think, Mr. Wilks, that if those savages die without having heard anything of the Gospel of Christ, God sends them to hell?"

"I do, sir. Those who are saved are saved by faith alone, and if they do not know what that faith is they cannot be saved."

"Well, Mr. Wilks, I admire your earnestness and sincerity, but I cannot agree with you there. It would not be fair, would it? to punish a man for not obeying a command he never heard. Suppose I, a magistrate, sent a deaf man to prison because he did not hear someone shout telling him to do something that would have prevented a railway collision and the destruction of life, what would people say? At least they would say it was unjust, and perhaps they would denounce me as a cruel man, and I should deserve it. I cannot think that God will punish the heathen for not having the opportunity to hear the Gospel."

"But he may punish us, sir, if we do not give the heathen that opportunity when we are able to do it."

"That is quite another matter, Mr. Wilks, and it is for each man to judge for himself what his first duty is—whether to use all his power to set things right at home before setting people right in other countries, or to go out to the heathen Chinese and meanwhile neglect the heathen at our doors. Frankly, Mr. Wilks, I am not much in sympathy with all this zeal for Foreign Missions while conditions are so bad at home."

"Then, sir, I need not trouble you further. I fear I have caused you some inconvenience, and I trust you will excuse me, if it is so."

"Not at all, Mr. Wilks. Indeed, I am glad to have expressed my mind on this matter, because it enables

me to mention something else that is connected with it. I have just engaged a young man to be my agent and confidential secretary. He was highly recommended to me, but I had no sooner completed the arrangement with him than someone sent me an anonymous letter warning me that the young man is an unbeliever, and that the Rev. Septimus Wilks could inform me whether he is trustworthy or not. His name is William Farnley. Have you anything against him?"

"I know nothing against him except that he denies the Faith. He may be a good man for a secretary; I cannot say that he is not."

"That is rather a guarded statement, Mr. Wilks; is there anything more in the back of your mind?"

"Nothing further than this: he was engaged to the daughter of one of my people; and the father of the young woman, and others of my church members, pressed me very much to persuade the young woman to break it off with him. So I've had a serious talk with her and she has broken it off."

"What does he say about your Faith?"

"Well, he goes so far as to say it is blasphemy. That he hopes he has a little more respect for himself than to believe as we do, which, of course, is rank infidelity."

"Oh, that is the matter, is it! Thank you, Mr. Wilks. You know nothing else against his character, do you?"

"Nothing whatever."

"But you think that makes him an untrustworthy young man?"

"Unworthy to be trusted with the future salvation of any young woman in my church, sir."

"You don't go further than that?"

"No, sir; that is all that concerns me. What the young man is in other things I cannot say."

"Thank you, Mr. Wilks; I think that is all I wish to know."

"Then I will say good morning, sir." And so Mr. Wilks departed.

Colonel Whiteman had a talk with Willie Farnley and probed the whole matter to the bottom. He found that Will had a faith of his own, that he believed in God, and refused to think that God would let anyone be tormented for ever. And what Will said to him on religious beliefs seemed so straightforward and reasonable that he really admired the young man for his strong convictions and for his moral courage to stand firmly by them.

(To be continued).

The Moral Significance of Unitarian Belief.

By Rev. WILLIAM C. HALL, M.A.

IV.—THE BROTHERHOOD OF MAN.

In this doctrine all men professedly believe, yet of all teaching it is probably that which most needs clear enunciation. It is "believed in" because every man in some manner sees and feels the solidarity of the human race: the consanguinity of man is recognised, and the total upward movement of humanity is felt. Out with the Van, I was once asked, "Why do you believe in the Brotherhood of Man?" and I answered, "Because it is a fact." The statement satisfied my interrogator. I mention the incident only to point out that the answer given, when what was expected from me was a string of biblical facts, was simply my expression of which I knew was the conviction of my questioner and of all my audience. An indignant rejoinder which might have followed, such as "why, then, don't Christians live up to it?" would only have emphasised the palpable truth of my statement by setting forth as Christian duty what every man instinctively recognises as being simply human duty. To live as brethren, as members one of another, everyone regards as a social necessity, a human duty, and a Christian requirement.

But if brotherhood is a fact believed in, it is yet a long way and time from becoming a fact lived out. Why? Because not only is Christianity a secondary element in the lives of the majority of men, but the deeper and finer human emotions are as yet restricted to a narrow range of expression. We have learnt so far only how to love those who belong to our immediate circle of affection; for the worlds of men and women outside we expand little of our hearts: we have not yet cultivated the passion that was in Jesus, the love of man. Now, the love of Jesus arose from the recognition that others were his brethren, but not from it only; also from the deeper recognition that he was the brother of others. It is good to say, "All men are my brothers"; it is better to say, "I am the brother of all men." And this new centre of regard is the one we require to reach for the living out the doctrine which all men profess, but only a few practice; we need to move from the truth of brotherhood to the experience and expression of brotherliness.

That is what we may call the "moral." We are to be taken from the recognition of a natural fact and the consideration of a religious doctrine to the practice of a personal virtue. Its admission into the life of the churches, even of some of our own, would mean "the unity of the spirit in the bond of peace." That "love of the brethren" which effects religious security and is evidence to the world of the prevailing presence of God. If we were seeking a new name for our particular church—a matter which engages our attention in odd moments of superfluous intellectual energy—we might do worse than call it "The Church of Brotherly Men." And if it justified its title, it might attract into human fellowship and religious communion more men and women than are ever likely to be drawn and held by the various theological designations which, with interesting recurrence, come up for high and shattering discussion.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

[Text Book, "The Bible—what it is and is not," Rev. J. Wood, chapter 4. (See also Dr. Drummond's Transmission of the Text, etc., chapters 4 and 5). The best account of the "Revised Version" which has come under our notice, however, is to be found in Dr. Carpenter's "The Bible in the Nineteenth Century," chapter 2. This book may be consulted in a reference library.]

APRIL 6th.—"WHY IT WAS NECESSARY TO BRING OUT A REVISED VERSION." (Wood, pp. 56-59). Scripture Reading, Luke 11, 1-13 (in the Authorised and Revised Versions, and note the difference in the Lord's Prayer).

1. Soon after the "Authorised Version" was issued in 1611 a few Biblical scholars felt that it could not be regarded as the final word in the translation of the sacred Scriptures into English. As far back as the year 1645 Dr. Lightfoot, preaching before the House of Commons, urged the necessity for a new translation of the Bible. Others shared his opinion, and the feeling grew until at last the work was done.

2. The knowledge of Hebrew and Greek was, comparatively speaking, in its infancy in England in 1611; and for that reason the translators did their work only very imperfectly. A great advancement has taken place since, especially during the nineteenth century, owing to the labours of Winer, Gesenius, and others.

3. The oldest and most reliable Greek manuscripts of the New Testament were unknown to the compilers of the Authorised Version, who based their work on a far from accurate Greek text issued by Erasmus in 1516. For instance, the codices already mentioned, Vatican, Sinaitic and Alexandrian, were not accessible in 1611.

4. When publishing new editions of the Greek and Latin classics, European scholars compared together all the available manuscripts, and in that way were able to improve the text. It was felt also that the same thing should be done with the text of the Old and New Testaments, and in fact it was being done on the Continent and in England for at least two centuries before the publication of the "Revised Version."

5. From time to time certain individuals who were not satisfied with the "Authorised Version" published new translations based on more recent texts. In 1758 appeared "A Liberal Translation of the New Testament" by the Rev. E. Harwood. In 1764 Anthony Turner published a new translation of the whole Bible. Many others followed, including the Rev. C. Wellbeloved, Principal of Manchester College (New Testament in 1838), and Samuel Sharpe (New Testament 1840, Old Testament 1865). The churches, however, both Anglican and Nonconformist, still continued to use the Authorised Version.

APRIL 13th.—"HOW THE REVISED VERSION CAME ABOUT" (Wood pp. 59-62). Scripture Reading Matthew 12, 1-21 (in the Authorised and Revised Versions. Note how the revisers divide the poetical passage, verses 18-21, into metrical lines. They have followed that plan throughout).

1. In 1653 a Bill was introduced in Parliament for the revision of the Scriptures, but that Parliament came to an end before it was passed. Again in 1657 a committee was appointed to consider the matter, but nothing came of it.

2. The subject was not brought up in Parliament again until 1856, when James Heywood asked for a Royal Commission to consider the matter. Sir George Grey contended that a revision of the Scriptures would only tend to unsettle the people's faith and lessen their respect for the Bible. Lords Shaftesbury and Panmure, Dr. Trench and many others were of the same opinion and against revision. But on the other hand there was a strong and influential party consisting of several dignitaries of the Church of England (Dean Alford, Dr. Ellicott, etc.), who maintained that the Bible must be revised in the interests of religious truth.

3. In 1870 Charles Buxton brought the matter up in the House of Commons again. The Upper House of the Convocation of Canterbury also moved, and at last a Revision Committee was appointed to see the work through. This Committee elected two companies, one for the Old Testament and another for the New, consisting of the ablest Biblical scholars of the day. One of the revisers, Dr. Vance Smith, was a Unitarian, and the various denominations were on the whole well represented. The work was begun in England in 1870. The Revised New Testament appeared in 1881 and the Old Testament in 1885.

4. In 1872 two American Committees began the same work, and the revisers on both sides of the Atlantic were in constant communication exchanging notes and opinions while the new translation was in progress.

5. The English and American "Revised Versions" are not, however, exactly alike; but many of the changes made by the American Committee are given in the margin of our Revised Version.

APRIL 20th.—"CHANGES WHICH THE REVISERS MADE" (Wood pp. 62-72). Scripture Reading Luke iv., 1-30 (compare the Authorised and Revised Versions and note the numerous minor alterations).

By comparing the "Authorised" with the "Revised Version" the average reader will readily notice many changes in the latter.

(a) The "headings" of the chapters found in the Authorised Version have been omitted from the revised. Those headings were often quite misleading,

e.g., in the Song of Solomon we find such headings as these: "The Church's love unto Christ," "Christ directeth her to the shepherds," "The Church glorieth in Christ," etc. It is now practically certain that this book is a collection of secular songs used at wedding festivals and had nothing to do with Christ or the Church. The headings were added by Christians before the nature of the book was rightly understood. Similar instances also may be found in the Psalms, Isaiah, etc.

(b) In the Revised Version the chapters are not broken up into separate verses, only into paragraphs. However, for convenience in reference, numbers corresponding to those used in the Authorised Version have been inserted.

(c) The poetical passages, in the Revised Version, have been divided into metrical lines.

(d) Many verses and portions of verses which were wanting in the best MSS. have been omitted from the revised version, as e.g., John v., 4 and part of 3; Acts viii., 37; portions of Acts ix., 5 and 6; I. John v., 7. In I. Timothy iii., 16, "God was manifest in the flesh" has been changed into "He who was manifested in the flesh." These are only a few out of many.

(e) On the whole the pure English and beautiful diction of the Authorised Version have been preserved by the revisers, but some archaic terms and phrases have been replaced by more modern expressions. The compilers of the Authorised Version often failed to grasp the exact force of the verb tenses, the prepositions, etc., in the original languages of the Bible. The revisers with their more exact scholarship have improved many of the loose and inaccurate renderings of their predecessors.

APRIL 27th.—"WHAT THE REVISERS LEFT UNDONE." Bible Reading, Mark 16, 1-20. (Note in the Revised Version the gap between verses 8 and 9).

1. Many of those who are competent to judge believe that the revisers did not go far enough in their effort to secure the best possible English rendering of the Scriptures, although the changes made in the New Testament alone number about 36,191. The revisers had a rule that no change was to be made unless there was a majority of two to one for it.

2. The reader will notice a very large number of alternative renderings in the margin, and oftentimes these give a more accurate rendering of the original than the translation which the revisers preferred. This is especially the case in the Book of Job.

3. Although it is now generally admitted that the Epistle to the Hebrews was not written by Paul, still the revisers retained the title, the Epistle of Paul the Apostle to the Hebrews.

4. The reader of the Revised Version will notice a gap between verses 8 and 9 in Mark xvi. The reason is that verses 9-20 are not to be found in the oldest codices (Sinaitic and Vatican, and many others). A similar gap exists between verses 52 and 53 in John 7, and verses 11 and 12 in John 8. The passage John 7, 53 to 8, 11, is not to be found in the oldest authorities. Perhaps both these passages should have been omitted.

5. Compare the text and marginal reading in Romans 9, 5, and notice how the meaning of a verse may be entirely changed by different marks of punctuation. We believe the marginal rendering to be the best in this case. There were no punctuation marks in the original, and later MSS. are somewhat divided in their testimony.

6. A large number of Churches still use the Authorised Version instead of the Revised, and possibly another revision will be made before the present one will be universally adopted.

Hymn Lessons for the Month.

By Mrs. E. THACKRAY, B.A.

APRIL 6th.

XIV.—HOW GOD IS FOUND. Hymn 63.

"There is a book, who runs may read."

VERSE 1.—Kinds of books—vary as to binding, number of pictures, subject matter, language in which they are written, etc. What books do we like best? (Those we can understand—very little ones can understand picture books. Only learned people can read many kinds). "Love" necessary even to read a fairy tale; reading lessons at school. "Blessed are the pure in heart for they shall see God." Some things "hidden from the wise and prudent" are "revealed unto babes."

VERSE 2.—Things "above"—air, clouds, sun, moon and stars. Things "below"—work of geologist has shown us the wonders of the ground itself. Kinds of "earth"—sandy at the seashore, clay or chalk, etc. Wonders of a bit of chalk seen under a microscope—full of shells, of tiny sea creatures. Things "within." Wonderful physically, mentally and spiritually. Our organs far more wonderful than intricate machine (e.g., heart pumping blood all round the body could never have been designed by man as the steam engine was). Mental powers—all can think and remember. Spiritual powers—love and reverence. Things "around"—what beautiful or wonderful things did you see as you came to school? (Two boys had been the same walk. One had seen nothing of interest; had had a very dull walk. The other had noticed sky, birds, flowers, cottage people. "Eyes and no eyes.")

VERSE 3.—Regular movements of heavenly bodies. Where is the sun now? Where will it be to-morrow at this time. Little dark skinned children near the Equator and the Esquimaux near the northern regions are all under the same sky.

VERSE 4.—Why does the gardener like to see dew? When must you go into the garden to find dew? Contrast hailstorm with fall of dew. God's love and help come to us in silence.

VERSE 5.—A loving heart trying to find the good in all finds God. "Seek and ye shall find." Why do we read books? (To find what has been in the writer's mind). We can learn what God's mind is like by trying to understand His works.

APRIL 13th.

XV.—GOD IS GOOD. Hymn 59.

"I sing the almighty power of God."

Verse 1.—Mountains and their uses. Shelter land from cold winds; contain minerals; cause rain to fall. "Mountain air" invigorates people. Great seas—make the lands near have more temperate climate. Wash away all the drainage from great towns. Sky—means of obtaining light.

VERSE 2.—God all-wise. Knows that light for work and darkness for rest are needed.

VERSE 3.—What food did you have yesterday? How was it obtained from the earth? All creatures good because fitted for their life. (Numerous easy examples—the cushions on cat's paws so that they can obtain their prey without noise, the strong teeth of the tiger, the swift limbs of the hare).

VERSE 4.—See Hymn 63, verse 2.

VERSE 5.—Wonder of plant life. A tiny seed in the dark earth. What does it become? Man could not make it grow—he can only water it and tend it. Not even the greatest scientists could stop a shower or a storm.

VERSE 6.—This great and all powerful God guards and keeps each of us. "Even the hairs of your head are numbered" were the words Jesus used to show the thought of God for us.

APRIL 20th.

XVI.—MAN, GOD'S CHILD. Hymn 132.

"As a helpless child who clings."

VERSE 1.—When do you like to hold father's strong arm? (Dark nights, rough ways, in a crowd, on a dangerous pathway, in frosty weather). God with us in all difficulties.

VERSE 2.—What comforts you most when in trouble? Why do you like to tell mother everything? God loves us with all a mother's tenderness.

VERSE 3.—How do you best like to spend "the children's hour?" What will you do when you go home from Sunday School to-day? Who likes to sit on father's knee when he tells stories? "Mary sat at Jesus' feet and heard his word." Outpouring of love—be ready to give love as well as be loved.

APRIL 27th.

XVII.—JESUS, OUR EXAMPLE. Hymn 99.

"Feeble, helpless, how shall I."

VERSE 1. Things we learn by imitation (speaking, writing, sewing, etc.) Most important lesson to learn—how to live good lives. Whom can we imitate to learn this lesson?

VERSE 2.—Jesus, the best example we can follow. Light shows us the path. Jesus showed what to do—the Golden Rule.

VERSE 3.—Can you think of any occasion when it was hard to know what was right? (Should you take your little sister for a walk? Should you tell a new friend of an old friend's faults? Should you tell your teacher you were helped in your homework?) Try and think of "What would Jesus do?"

VERSE 4.—Think beautiful thoughts, and words and deeds will be beautiful. Meekness is not cowardice. Noble to be gentle and forgiving as Jesus was.

VERSE 5.—When do you feel a day has been unhappy? (After grumbling or unpleasant words). Peace implies that we are not always thinking of our selfish pleasures. "Be ye therefore perfect." Always aim high. "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

A Catechism—continued.

What are the eight beatitudes of Christ?

1. Blessed are the poor in spirit for theirs is the kingdom of heaven; 2. Blessed are they that mourn, for they shall be comforted; 3. Blessed are the meek, for they shall possess the land; 4. Blessed are they that hunger and thirst after righteousness, for they shall be filled; 5. Blessed are the merciful, for they shall obtain mercy; 6. Blessed are the pure of heart, for they shall see God; 7. Blessed are the peacemakers, for they shall be called the children of God; 8. Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdom of heaven.

What are the cardinal virtues?

Prudence, justice, fortitude and temperance.

What are the most precious gifts of God?

Wisdom, understanding, counsel, fortitude, knowledge, piety and the fear of God.

What are His chief blessings?

Charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency and charity.

What is sin?

A violation of God's holy law.

How may we sin?

By thought, word, deed or omission

What are the ten commandments?

1. Thou shalt worship one true and living God, and Him only shalt thou serve; 2. Thou shalt not worship false gods and idols; 3. Thou shalt not take the name of the Lord thy God in vain; 4. Remember the Sabbath Day to keep it holy; 5. Honour thy father and mother; 6. Thou shalt not kill; 7. Thou shalt not commit adultery; 8. Thou shalt not steal; 9. Thou shalt not bear false witness against thy neighbour; 10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

What are the seven most degrading vices?

Pride, covetousness, lust, wrath, gluttony, envy, and sloth.

What are the contrary virtues?

Humility, liberality, chastity, meekness, temperance, brotherly love, and industry.

May we not be accessory to another person's sins?

Yes; by counsel, by command, by consent, by provocation, by praise or flattery, by concealment, by partaking, by silence, and by defending ill done things.

Sunday School Topics.

Another Unitarian Sunday School Union has come into being in Yorkshire.

The 45th annual meeting of the Sheffield and District Unitarian and Free Church Sunday School Union was held at Channing Hall, Sheffield, on the 13th. This was the first meeting of the Union under its new name, and there were present for the first time teachers from Mexborough and Bolton-on-Dearne Sunday Schools. There are now eight schools in the Union with 1,179 scholars, 121 teachers, and a further satisfactory feature being that 349 of the scholars are over 16 years of age. After the business meeting the teachers and friends to the number of 100 were invited to a social evening arranged by the teachers of Upper Chapel, which proved a very satisfactory event.

The annual report of the Manchester District Sunday School Association of Unitarian Schools, presented at the annual meeting at Mossley on Good Friday, records that there are 77 schools in the Association, comprising 1,446 teachers, 14,200 scholars, including 5,285 above 16 years of age.

The Red Cross Convalescent Home for Children carried on by the Association at South Shore, Blackpool, has been housed in a building lent to it. It is announced in the report that Mr. C. C. Grundy, the owner, has now intimated that he is giving the building to the Association.

The Rev. T. Paxton in a paper read at Leeds on February 15th on "The Sunday School of To-morrow" insisted that it will be a school in which the teaching will be much more definite and in which the special aim will be to teach religion.

At the Rochdale Unitarian Sunday School on Feb. 15th gold medals were presented to five scholars for complete attendances for seven years, and silver medals to twelve scholars who had made three years' complete attendances.

The Waverley Road Sunday School, Small Heath, Birmingham, has 259 scholars on the books, an average attendance of 198, and 16 teachers. An effort is being made for new school buildings.

Mr. G. H. Archibald has held a series of lecture conferences for the Wallasey Sunday School Union in the hall of the Liscard Unitarian Church.

The London Sunday School Society (Unitarian) assisted 499 poor children by its Country Holiday Fund during 1912.

DAVID LIVINGSTONE.

One hundred years ago, March 19th, 1813, David Livingstone was born. The spirit in which this famous missionary did his work is well indicated in the following narrative:—

Whilst labouring amongst the Bechuanas he dug canals, built houses, cultivated fields, reared cattle, and taught the natives to work as well as worship. When he first started with a party of them on foot upon a long journey, he overheard their observations upon his appearance and powers—"He is not strong," said they; "he is quite slim, and only appears stout because he puts himself into those bags (trousers): he will soon knock up." This caused the missionary's Highland blood to rise, and made him despise the fatigue of keeping them all at the top of their speed for days together, until he heard them expressing proper opinions of his pedestrian powers.

THE MISSIONARY SPIRIT.

A girl sent ten shillings to a gentleman for the purchase of some missionary tracts, and in her letter she said:

"She who takes this freedom to ask so much of a stranger, began this letter with a trembling hand. She is indeed young in years and in knowledge too, and is not able to talk much on religion; but her mother has taught her, almost eleven years, to say, 'Thy kingdom come,' and she believes she cannot be saying it sincerely if she does nothing to help it on."

The Annual Meetings of the Midland Christian Union were held at the Old Meeting Church, Birmingham, when the Lord Mayor—Mr. Alderman Ernest Martineau—said that thirty-three Mayors of Birmingham had been drawn from the Unitarian Churches since the incorporation of the borough.

Miss M. Sharpe was credited in our last issue, on the authority of the Essex Hall Year Book, with being a co-founder of Channing House School with the Rev. Robert Spears. She prefers a statement that Mr. Spears was the founder and that the school was established under her management.

The annual Choir Festival at our Mossley Church, on February 23rd, was attended by a congregation of over 800 people.

The Manchester First Circuit Church experiment comes to an end March 31st, the scheme not having proved so successful as was anticipated; and the Broughton Church is being closed.

Mr. F. C. Armstrong, M.Sc., M. Eng., son of the late Rev. R. A. Armstrong, has been appointed Professor of Coal Mining to the University of Sheffield.

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.
Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

THE TEMPERANCE (SCOTLAND) BILL.

This Bill had already passed its Second Reading four times, and Committee Stage twice, when the Government took it up. (The 1910 election had returned 60 Scotch members in favour of it). Its main provision gives power to the men and women voters in a parish or ward to vote either (1) for no-licence, (2) for reduction, or (3) for no-change. The no-licence vote would have to be carried by a three-fifths majority and last three years, when it could be upset by a simple majority vote. The hour of opening to be 10 a.m. instead of 8 a.m. The Act to come into force June 1st, 1917. This Bill passed its Third Reading on October 9th by a majority of 157, and was sent to the House of Lords. It would have registered public opinion by allowing each district the licences they wanted, and is a fair democratic measure which works well in our colonies and other countries.

The House of Lords returned the Bill to the Commons on January 21st so altered as to be worthless. They doubled the five years' time limit; increased the majority for no-licence from three-fifths to two-thirds; and added as a fourth option a scheme of disinterested management, carrying with it compensation and compulsory insurance. The Lords had discussed various schemes for disinterested management, and that finally adopted is the following:—When a locality votes to have three years of this scheme a Public Company is to be formed in that ward or parish. The Company must pay half the "declared value" (which is seven years' purchase of an annual net profit) of the licences it takes over. For an area containing 50 licences this would amount to £24,500, taking the net profit at only £140 per annum. Having paid this the Company has the right to 50 licences, but would still have to purchase and fit up premises, either hiring from previous owners or taking new ones. To pay interest on this large capital the Company would hardly be able to carry out reforms entailing reduced liquor sales, even if able to work as economically as the previous licences. Probably they might get houses and fixtures at low price by agreeing to purchase liquor from the brewers or distillery who own the house, thus becoming "tied houses" or "tied companies." The profits, after paying compensation and four per cent. interest, and making provision for a reserve fund equal to the paid-up capital, "shall be paid to the Secretary for Scotland, and shall be applied by him in making grants to local authorities to be expended on such works of public utility as he may in each case prescribe." The proposals contain no reference to shorter hours of sale, or counter-attractions, and would merely municipalize the profits in certain areas under a body of inexperienced shareholders who will receive a preferential and assured four per cent. interest.

On February 6th the Commons rejected the Lords' wrecking amendments, but on February 17th the Lords re-inserted them, thus practically rejecting the Bill. It will be brought in again and passed under the Parliament Act, but this means that it can't become law till after April, 1914.

—HARRIET M. JOHNSON.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The Rev. C. J. Street, M.A., LL.B., of the Upper Chapel, Sheffield, has published as a penny tract, his sermon on Captain Scott and the Antarctic heroes who lost their lives near the South Pole. It is entitled "British Heroism: Is it worth while?—and is an able statement of the case to prove that it is worth while. The spirit of self-sacrifice in the interests of humanity is given its due praise, and the facing of the risks and dangers of polar exploration so bravely by Englishmen is noted as an indication that the qualities of pluck and heroism are still to be found in British character. Proof is scarcely needed, for no one doubts it, nor has the persistence of such qualities been called in question. Why "British"? Why not "Human" instead? for the heroic qualities are common to the whole race. But the subject is treated in Mr. Street's characteristically clear, forcible, and eloquent manner, and the sermon well repays the reading thereof.

The Unitarian Church, Winnipeg, Canada, Rev. H. Westwood, Minister, is making good progress, and taking steps to erect a permanent building. The treasurer, Mr. E. Steinthal, is a son of the late Rev. S. A. Steinthal, of Manchester.

A grievous calamity happened at the Unitarian School at Heywood on February 14th. A boiler explosion in the cellar caused injuries to the caretaker, Mr. John Clegg, aged 50, which proved to be fatal.

Captain Oates, one of the heroes of the South Polar expedition with Captain Scott—the "very gallant gentleman" who went out from his comrades to relieve them by his death, was connected by both his parents with Mill Hill Unitarian Chapel, Leeds.

Stained glass memorial windows have been unveiled in Richmond Hill Unitarian Church, Ashton-under-Lyne, to commemorate the late Rev. H. Kelsey White, and Mr. and Mrs. Wm. Belfield.

The Rev. B. H. Streeter, of Queen's College, Oxford, has published somewhat heretical opinions, from the orthodox point of view, in a book entitled "Foundations," and it has been rumoured that he may be deprived of his licence to preach in consequence.

The Unitarian Churches have sustained serious losses in the deaths of three able laymen, the late Mr. Frederick Nettlefold, Mr. Frank Preston, and Mr. S. W. Wright. Mr. Nettlefold was for many years a devoted and prominent figure in the activities of the British and Foreign Unitarian Association, the Sunday School Association, and others of our denominational organisations. He generously assisted by unstinted service and by financial support the many claims of our Unitarian Movement, and was greatly honoured for his sterling qualities of character. Mr. Preston was a loyal Unitarian, a secretary of the National Conference, some years secretary of the Sustentation Fund, and was an active worker for the Church recently established at Finchley, and was greatly esteemed by all who knew him. Mr. Wright had been the means of keeping the Devonport Unitarian Church open by acting as its lay minister during the last four years; he was much respected in the district, and he rendered faithful service in public activities outside his church.

At Dukinfield Old Chapel, March 2nd, a special service was held to welcome 44 young men and women of the Sunday School into Church membership.

The Yorkshire Unitarian Union held a Conference at Bradford on March 1st, when there was a discussion on the work of Sunday Schools, and on the deepening of the religious life in the churches.

The Bishop of London has recently said that "the cold grip of Unitarianism would paralyse the living faith of the Church," and the Rev. W. G. Tarrant, B.A., of Wandsworth, has replied in a striking sermon denying the coldness, and stating that Unitarianism may paralyse credulity, but not the true life of the heart.

MINISTERIAL CHANGES: Rev. A. Scruton has had farewell meeting and presentation at Ross Street, Glasgow, on leaving for Stockton-on-Tees; Rev. Glynne Davies, farewell and presentation at Aberdare on removal to Ireland; Rev. E. Lockett, of Chesterfield, has accepted appointment to the Hastings Church; Rev. C. M. Wright, M.A., of Sale, has accepted an invitation to Mansfield; Rev. G. C. Cressy, D.D., has resigned at the Brixton Church; Rev. D. R. Davies has resigned at Rawtenstall and accepted appointment at Blackley; Rev. H. D. Roberts has resigned at Hope Street, Liverpool, to accept appointment as the minister-at-large for the Liverpool district.

DEATHS: Miss Emily Froane, Southport, Feb. 12th, 60; Mr. John Clegg, Heywood, Feb. 14th, 50; Mrs. F. W. Osler, Bournemouth, Feb. 21st; Mr. Fredk. Nettlefold, Norwood, London, March 1st, 79; Elizabeth A. Rose, Edgbaston, March 2nd, 79; Mr. Frank Preston, Finchley, March 3rd, 57; Rev. William Mellor, Huddersfield, March 10th, 72; Rev. Douglas Hoole, Liverpool, March 8th, 30; Mr. S. W. Wright, Lay Minister, Devonport, March 3rd; Mrs. Turner, Barnard Castle, March 8th, 64; Dr. E. G. Ravenstein, late of London, at Hufheim, Germany, March 13th, 77; Mrs. C. C. Coe, Bournemouth, Mar. 14th, 81.

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